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2015

Introduction

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Recommended Citation

Amin, Julius A., "Introduction" (2015). *Perspectives on South America: Reminiscence of the University of Dayton Global Education Seminar*. Book 8.
http://ecommons.udayton.edu/cip_ges/8

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Introduction

By Julius A. Amin

Graffiti scrawled on a wall along a street in Lima, Peru reads “*EL MUNDO ES UN LIBRO Y AQUELLES NO VIAJAN SOLO LEEN UNA PAGINA*” translated as “The world is a book and those who do not travel read only one page.” That inscription captured the essence of the University of Dayton (UD) Global Education Seminar (GES)—South America. The Seminar was designed to introduce UD faculty to the global community with hopes that participants return and educate the larger university community. The three weeks spent in Buenos Aires (Argentina), and Lima (Peru) were exhilarating, refreshing, and eventful. The seven faculty participants learned, taught, and in the end were transformed. The group bonded, reflected, imagined, and challenged each other. In cases, events pushed some to the brink. Participants couldn’t say enough about the new found Inca civilization vowing to do additional reading on the topic. They stood in awe at Machu Picchu, reflected on the destructive nature of colonialism, and imagined what might have been had the Incas been left alone. Participants came from different disciplines, and examined events through their unique methodologies and lenses. The group was an appropriate collection of “brains.” The modern world, the group agreed, is still to master the relationship between the environment and human existence as the Incas did. It was there at Machu Picchu that the group came to grips with the difference between tourism and immersion. While tourists generally do not challenge themselves to experience the local culture, immersion does. Immersion mandates an understanding of the culture with hopes of enriching human understanding. The group was a little of both.

The group had numerous memorable moments. There was the flamboyant manager at Estancia, the eccentric tour guide at Cuzco, the eloquent young student at a Marianist school who

when told in the middle of the lecture that his zipper was open zipped up and kept going without missing a beat; there was José Luis Perico's contagious smile and work at Barracas; there was the unusual format at the Bullying presentation; there was the camera man at Machu Picchu whose frequent movements moved others; there was Caitlin Cipolla-McCulloch whose work gives additional meaning to UD education; there was the food; there was Felipe Melcher and his passion for service; there was race, class, sexism, and power; there was poverty and wealth, and signs of the corporate world everywhere. Each day was different, each activity new, and for a brief moment each event seemed to outdo the previous one. There were too many stories, too many lessons, and too many personalities. This volume is a compilation of those stories and events which shaped our experiences in South America. Globalization is not just about economic imperatives; it is also about human dignity, respect, understanding, and rights. It is our hope that through our stories we will be able to convey to you the meaning of our experiences and their impact on us. We share the view that ignorance about the global community is no longer an option. Following the dreadful Cuban Missile Crisis a more matured and knowledgeable John F. Kennedy warned about the dangers of ignorance and the importance of human understanding. No matter where you live we all inhabit the same earth, he admonished, and therefore we must strive to forge better human relations.

The chapters in this volume have been contributed by UD participants of the Global Seminar and colleagues in Peru and Argentina who interacted and helped to shape our experience in those countries. In "Journeying through South America," Julius Amin identifies major turning points of his experience in those countries. He delves into the topic of race comparing his understanding of the racial climate in the US to that in Argentina and Peru. He was disappointed by the absence of large numbers of blacks in Lima and Buenos Aires. His experience at local

schools and other sites was memorable. Arguing that he returned to the US with a little bit of South America in him, he recommends a continuation of similar programs. Ernesto Rosen Velasquez in “Philosophical Ruminations on Political Tourism” discusses aspects of our cohort’s in-country-experience in Argentina and Peru. In particular issues of political sensibilities and spontaneous political mobilization are discussed. Some observations about different senses of what a free university might potentially mean are also noted. Furthermore, as a way of framing different kinds of activities a distinction between two kinds of projects are made: projects that follow a logic of inclusion and projects that recognize alterity. These two kinds of projects are tied respectively to two conflicting views of the good life: *vivir mejor* (living better) and *buen vivir* (collective living). In “Peru Story Book,” Caitlin Cipolla-McCulloh addresses major aspects of her experience in Peru. The experience inspired and challenged, and in the end forced her to think differently about globalization. Peru’s unique culture offers great diversity within its borders and in the midst of the variety of languages, dances, and foods is one of the ‘7 Wonders of the World’- Machu Picchu. In this spirit- the entry captures ‘7 Wonders of the World’ and ‘7 Momentous Experiences’ to honor a yearlong enculturation experience. In “Lessons through the Lens: Some Thoughts on Travel--Prompted by Photographs,” Susan Wawrose uses photographs from Argentina and Peru to reflect on the experience. Arguing that travel photographs preserve memories and prompt recollections, she concludes that though those photographs can be intensely personal, themes and genres familiar to all travelers can be identified in any individual's collection. Tereza Szeghi Dempster’s “Humility, Otherness, and Immersion: Reflections on Traveling in South America” addresses the nature of academic travel, pointing to professional and personal dividends the Global Education Seminar trip to Argentina and Peru offered. She examines the power dynamics involved when entering unfamiliar nations and spaces in the interest of research, along with the shifting

nature of identity in the context of such travel. She argues lines between academic travel and tourism are fluid and contingent, and asserts this form of travel (among others) is that it invites self-awareness about one's place in the world and one's relationship to others (as mediated by such factors as nationality, language, education, and socioeconomic status). A critical component of this self-awareness came through being in a position of otherness vis-à-vis the spaces and peoples she encountered and experiencing unaccustomed vulnerabilities. She learned through a series of experiences that vulnerability, humility, and need can open doors to meaningful and transformative human connections variously foreclosed in her daily life at home. Kathryn Kinnucan-Welsch's "Reflections on five Schools: Education and Social Justice" discusses the framework of the program. During the 2012 – 2013 academic year, seven faculty engaged in reading, reflection, and conversations with themselves and others as part of the Global Education Seminar, a faculty development program designed to support intercultural and global initiatives. The seminar culminated in a three-week trip to Argentina and Peru, during which the cohort visited schools, universities, and the streets of Buenos Aires and Lima. The stories of five schools, some affluent, some located in the midst of poverty, offer a window into the intersection of education and social justice. The stories offer food for thought around three themes: 1) social justice is embedded in the very fabric of the schools; 2) teaching English is a social justice project; and 3) direct experiences in unfamiliar settings have the potential to transform how we teach others. Felipe Melcher, leader of the Marianist community in Lima, works with a variety of service groups in the community. He gave the Dayton group a tour of some of the service sites, and his contribution focuses on how young people can be involved in service. "Marianist Volunteer Program Peru: Sharing learning experiences" explains the goals of the Marianist service projects and how they impact the local community and the volunteers. Contributions from Clever Serrano, Maria Eugenia

Orihuela and Franco G. Chiappo came from their presentations at the Bullying Symposium which took place when the UD group visited *Colegio Santa Maria*, Lima-Peru. Finally, students at the Virgin of Miracles of Caacupe School reflected on the visit by members of the UD team to their school. In the conclusion Amin provides a synthesis suggesting that programs such as the GES are significant. The most enduring legacy of those programs is that they have continued to change the conversation on intercultural relations on college campuses thereby making them more inclusive.